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THE UNITARIAN ADVANCE

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"Speak unto this people that they go forward"

New York Chicago
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THE UNITARIAN ADVANCE

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WE ARE actually at war, beyond all peradventure. All the wisdom of our wisest men—or the folly of our most fanatical—can in no way change that circumstance. Such being the case, is it not every man's interest and responsibility to help to the uttermost that good come out of it rather than evil; and that the good come as quickly as possible, and in the most effectual manner? The United States has steadfastly avoided war to the farthermost limit of patience and good will. The responsibility of its coming now is not on our national conscience. The issues involved are not simply those of sentimental "honor" and "national self-respect," though such are not to be ignored or scoffed at, but issues which involve the very substance of progressive civilization, the essential integrity of true democracy and the basal fact of humanity itself, and we cannot evade our share in the responsibility. At any rate, the sense of responsibility of an overwhelming majority of our people having forced us to enter the war, the one issue upon us now is to make our part in it count as effectually as possible to bring a worthy conclusion quickly to pass. A languidly prosecuted war is more cruel and costly always than one energetically prosecuted. All that can be done to bring its consummation one month nearer the present date counts for humanity. Our one way now to help to the good result is to make vigorous and whole-hearted, intelligent and consecrated, our eagerness to do what must be done, with thoroughness and businesslike dispatch. It is heartening to realize that our administration at Washington is committed to this policy. It is reassuring to discover that the response to the President's leadership from the country is resolute. Much as many may deplore the circumstance that has fallen upon us, are we not a unit in desiring that our nation stand together in determined purpose and uncompromizing ideal?

FOR the urgence of the ideal must not fail at this juncture. We believe that President Wilson has genuinely taken the noble tone in all his treatment of the matter. Ours is the part of a certain disinterested altruism in participation in the world's tragedy. We have no interest in the partition of territories; we covet no spoils; we are concerned about no reparations or humiliations; we are punctilious about no "national rights" in the little sense of the phrase. We are concerned about the ground principles of humanity, of international equities, of things that vitally count in progressive civilization. If our contentions fail, all humanity will stand on a lower level of world ethics from this time on. If our contentions are made to prevail, all the world will be the gainer from it—including the peoples of Germany and Austria. Having accepted the gage of battle, we shall strive "with all our heart and soul and mind and strength" to achieve the victory which our ideals demand.

* * *

THIS means enormous preparation and cost of preparation—and who in the nation grudges any of it?—billions of dollars to be raised by taxation and loans; enormous recruitings of military forces, and massing of military supplies. A most carefully worked-out scheme of civic and industrial coordination is also involved—the most sagacious part of the whole program—with an exceptional organization of most distinguished experts given widest range of powers to master the problems of food supply, of sanitation, of industrial organization, of crop distribution and the like, that all the resources of the nation be looked after in every detail, to conspire to success and safety in this great enterprise. What a significant adventure of "national togetherness!" How much, indeed, the nations of the earth are learning through the stress of this woeful tragedy, of more rational methods of effectual fellowship in the

national art of "living not to oneself alone!" War teaches with harshness, but she teaches thoroughly! And what is taught will not be wholly forgotten after the war is over.

* * *

WHAT is it that is taught? Let's possess ourselves of the whole dimensions of the lesson. When the grim tragedy of war makes it necessary, the raising of five or six billions of dollars over and above the normal costs of government seems an easy thing. A far-reaching organization of industrial forces, with minutest methods of investigation and summary command for quick action, is quickly devised. Most efficient services of ablest experts can be concentrated for the solution of most baffling problems. *Ways can be found* to meet situations never before imagined. We are not afraid in the least of giving the government power to do whatever needs to be done to vouchsafe national security and well-being in the crisis of the hour. And we rejoice in all this; we believe heartily in the thoroughgoing methods of preparedness now being prosecuted. *It is the only way!*

* * *

BUT someday the war will be over. It is our steadfast conviction that the *big result* of putting an end to this war will be the putting an end to all war. That indeed is the paramount issue. Whether the Allied Powers intend it or not, the inevitable logic of their present position commits them to future pacifism. But when the war is over, suppose peoples can be aroused to the realization that there are other evils with which the Twentieth Century has to deal, almost as costly and as barbarous and as tragic as war itself—the evils of industrial mal-organization, and city slum, the social evil, intemperance, infectious disease, unethical land tenure, and the like. Suppose that people awaken to the discovery that slaughter of children, debasement of women, cruel injustice to working people, wanton waste of the property of the well-to-do, as well, go on under conditions that exist even when nations are at peace? Suppose then people begin to ask, "Can anything be done about it?" Why, then the answer: Once the dimensions of an evil are realized, a nation *can* raise six billions of dollars to find a way out; can organize expert investigations, can commandeer expert universal inquiry, can most insistently break through the conventions of "privacy" and "personal rights;" to get at essential results with ruthless straightforwardness—because "public safety and well-being," and the "altruistic principle of progressive civilization" demand it. If all at once our nation can be converted to the principle of conscription for military service—the sons of rich and poor, country lads and city striplings alike, be demanded to the death for public service, when war's at stake, why, on the discovery of other great evils of our civilization, imperiling public welfare and the principles of democratic progress, should we be any more squeamish about "conscriptions" and demands of sacrifice to get rid of social wrongs? How quickly tuberculosis, for instance, could be entirely stamped out of any nation, if that nation would resolutely take the "war attitude" in dealing with its issue. How quickly we could rid ourselves of the blight of the social evil, once a nation would consent to fight it in the way it "fights the Germans." How surely could we work out a method of escape from the death-dealing mischief of intemperance, if we could only mass the same resources of expert sagacity in investigation, organization and enlistment for the fighting its issue to the finish! How long would we be baffled by the problem of unemployment if we could handle that problem in the way we are now handling the problems of food supply and the like! It is only necessary to discover how real and dangerous an evil is in order to discover national resources big enough to cope with the evil. *Let's not forget!* Money and brains and innumeral enlistments can be commandeered to limitless extent to "fight the Germans" if we find it necessary. Will we commandeer such resources as resolutely, by and by, to fight out some other campaigns against barbarisms and wrongs entrenched in modern civilization? The habit of undertaking big things all together in a national and international way may become useful and all for the good in days to come.

* * *

NEW ENGLAND is just now agitating anew the matter of Sunday

recreations, attempts having been recently made in two states at least to modify old "blue laws" and secure by municipal oversight wholesome conditions for recreation on the great recreation day. We are glad to note that all the "church influence" has not been on the side of narrow restriction. Prominent clergymen and denominational publications are recognizing the need of a rational interpretation of the proper uses of the day. It is good to go to church on Sunday, and very good to have the churches give to people who come to church something honestly worth while for their coming. But "church time" isn't all there is of the twenty-four hours intervening between Saturday night and Monday morning; and even godly people no longer spend the "time between services" in quiet meditation and prayer. They must be somewhere, and they must be doing something. For the great masses of people—the majority of whom are not churchgoers at all—the problem of where they shall be and what they shall be doing is largely an issue of private concern and personal conscience. And yet there is a social responsibility in the matter which the churches absolutely evade if their sole demand is, "People ought to go to church on the Sabbath." If normal opportunities of wholesome recreation are lacking, people will yet have their recreation—with small regard for restraints. Civic good health may be very vitally reinforced if municipal governments and voluntary community interest make easy the resources of recreations that conserve public health. The "American Sunday" is in too many places a poor, lean, dismal travesty on "rest and recuperation," when it might be made fat and rich with inspiring opportunities of augmented life energy. Let the church no longer stand for leanness of desolation, but rather for the fatness of common sense healthfulness in this matter.

* * *

THE decision of the Supreme Court in the Adamson Case, relating to the "Eight-Hour Law," was in many ways revolutionary, opening a new chapter in American jurisprudence. Seemingly, it was all in favor of the brotherhoods as against the railroads; yet, significantly, the leaders of the labor organizations do not like it. Why? For the same reason that the more conservative of the railroad managers do not like it. It recognizes the right of the public to forbid any issue of force or duress in the settlement of industrial disputes. It insists on the right of the people's representatives in Congress to regulate not only labor hours and wages, but labor strikes—to insist on methods of conciliation in all controversies that may threaten public tranquility. Neither organized capital nor organized labor has rights which are paramount to the issues of public safety and well-being. We like the decision the better because it does not please the extremists of either side. The barbarism of force and compulsion is as much out of place in industrial affairs as in international affairs, and the recognition of the right of the people through their representatives to insist on public well-being unhampered by the traditions of the prerogatives of "vested rights" is a notable step forward in the jurisprudence of the nation.

* * *

ARE we ever going to get over being afraid of Congress? Both labor unions and capitalists are timid about risking their interests to the lawmakers that gather in Washington. The Administration was so obviously adverse to the possible handicap of Congressional interference, last month, that everything was done that could be done to avoid an extra session if possible. The advocates of peace clamored for a referendum on the war declaration, on the plea that Congress did not properly represent the people; and everywhere there is a notion that the nation is better off when Congress is not meeting. Why? Congress is but the gathering of the people's representatives—our "chosen men" set apart to do our thinking and acting for us after intelligent consultation and deliberation. Of course the trouble is that we have vacated the responsibilities of our representative function. We have let the selection of our Congressmen too readily go by default. We surrender to "politics" the most precious heritage of our Anglo-Saxon tradition—and then pray God to save us from the Congress we create!

FORTUNATELY, the present Congress has been behaving very well. One advantage of a "close election" is that both parties are put on their good behavior, and partisan issues are thrown into the background. Of course the immediate situation is exceptional. A great national exigency forbids partisanship, and the organization of a practically "tied" House without any friction whatsoever was a triumph of good sense and political restraint not usually to be expected. But it ought always to be expected. Our "selected men" ought to be wiser, safer, more efficient, and quicker for rational decision than the average populace—we should be able to trust them more than we trust ourselves. The imagined need of a "referendum" to decide any issue which concerns large national responsibility is a confession of failure—not on the part of Congress, but of ourselves who elect Congressmen. If we default in that direct issue of "referendum," the responsibility of picking our own good men—how better could we be imagined competent to do their deliberating and acting for them?

OUR READERS' EXCHANGE

SUMMIT, N. J., April 11, 1917.

To the Editor of THE UNITARIAN ADVANCE:

The heritage of our Unitarian and other liberal churches is freedom; freedom of religious opinion, freedom of utterance within the limits of decency, freedom of action within the bounds of clean Christian living.

It is no new thing that nonresistance, or pacifism as it is sometimes called, has been professed as a Christian tenet; in a free church, and under the inspiration of a firm and unfaltering courage, it may well become the Christian duty of a minister of the Gospel to defend with the vigor of Christian manhood this ancient teaching—however far others equally sincere and conscientious may differ with him.

In a striking sermon delivered at All Souls' Church in this city on Sunday last, the Rev. Dr. Frank C. Doan, its minister for several years past, took his stand in fearless and unqualified opposition to the decision recently taken by our government to submit the issue between this country and Germany to the arbitrament of war. In so doing, he upheld the best traditions of our free pulpit, from which not a few speakers have for some time past urged the opposite course of action. In this case, however, not a little resentment was aroused in our city by what was freely termed his unpatriotic behavior, and he was summoned before the chief magistrate of the city, to explain his meaning fully. In order to make its position clear to the community, the Trustees of the church, at a special meeting held last evening, ordered the following minute entered upon the Secretary's records:

"The Trustees of All Souls' Church of Summit, New Jersey, in view of newspaper comment and various current rumors, and in justice both to their minister Dr. Frank Carleton Doan, and to themselves, wish to put on record their admiration for his sincerity, tolerance, courage, idealism, and loyalty to the best as he sees it.

"While by far the larger part of his congregation are not in agreement with his views regarding peace and war, they believe in a broad tolerance of opinion and in freedom of pulpit utterance.

"Nothing that Dr. Doan has said is capable of interpretation as treason or disloyalty to his country.

"The Trustees believe that there is more danger today in attempts to suppress honest opinion than there is in a frank and free expression of sincere pacifism.

"Let us not see the ghost of Benedict Arnold in every phrase which is not sufficiently warlike to satisfy our emotions. Let us rather respect an honest man whether he agrees with us or not. In short, while fighting one form of tyranny, let us beware lest we build up another.

"The Trustees have no thought of accepting Dr. Doan's offer to resign."

We may differ as much as we please regarding a policy of government. But we must all agree that restriction of the expression of individual opinion (except where violence is urged) is in itself a greater menace to our institutions than Prussian military power at its worst.

Very truly yours,
CLIFFORD H. KENDAL,
Secretary

Salvation by Character

By Rev. Lyman M. Greenman,
Minister of the Unitarian Church at Quincy, Ill.

I HAVE, as an earnest truth seeker, studied sympathetically the religious faiths of the world with this conclusion; that the Unitarian religious faith is the easiest to understand, but the most difficult to live. We hold with Jesus, that the test of religion is not correct belief but character, the result of righteous living, doing the will of God. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Accordingly we accept implicitly Jesus' teaching that righteous living, doing the will of God, resulting in what we call character, is salvation. It saves us from a state of being lower than the highest we may attain, the state of at-one-ment with God in truth, righteousness, and love.

By what authority does any man say that Greeks, Barbarians, Romans, Jews, Unitarians, or any other persons, who do justly, love mercy, and walk humbly with God, are denied salvation, unless they accept Paul's doctrine of the sacrificial atonement of the crucified Christ?

It is, moreover, by righteous living, by attaining highest character, that the whole race is to merit salvation, or, to use an older term, obtain redemption. On this point Unitarians of the twentieth century find themselves in agreement with Clement, the Catholic missionary of the second century, who looks upon redemption, "not as the restitution of that which was lost at the Fall, but as the crown and consummation of the destiny of Man, leading to a righteousness such as Adam never knew, and to height of glory and power as yet unscaled and undreamed." "The word of God became man, in order that thou also mayest learn from man how man became God." The thought expressed in Clement's words "how man becomes God," is later indicated by Dante in his address to his "dear and paternal teacher," Brunetto Lattino: "You taught me hour by hour how man makes himself eternal." I cannot find that the doctrine of salvation as held by Christendom has any foundation in the teaching of Jesus, who taught that it is not the result of belief, nor a gift bestowed, but an achievement of the individual, a constant and conscious becoming and being one with God. Men who, lacking poetic imagination, try to rival Dante in their descriptions of hell have surely missed the words of the divine poet, "To live and move and have one's being in the environment one's self has formed in heaven or hell." Nor could we expect them to understand the same thought uttered by Omar Khayyam:

"I sent my soul through the invisible,
Some letter of that After life to spell:
And by and by my Soul returned to me,
And answered, I myself am Heav'n and Hell."

We freely grant to men and to organized religious bodies the right to square their thought with the facts of the universe as they see them, by formulating theological systems, but we claim the same privilege and deny their right to compel us to accept their systems as complete and final, or be forever anathema. Isn't it a pathetic sight to see men in this world of widening view and advancing thought holding to the finality of their systems, too blind to see that....

"Chance and change are busy ever,
Man decays and ages move.
For still the new transcends the old,
In signs and tokens manifold."

The beliefs of any one denomination are not just the same today as a hundred years ago. The old words and formulas may be retained, but new meanings have been read into them. The microscope and the telescope have given us a new world and a new heaven; every discovery of science and every deep experience of the soul tend to change the thought of man, and help him to per-

ceive that science and revelation are one.

"In man's self arise
August anticipations, symbols, types
Of a dim splendor ever on before
In that eternal circle life pursues."

Consequently, with the widening of years, men have been forced to modify or overthrow their systems, to build more stately mansions for their souls, whereby the saying is true, "Man is not so much a Being as a constant Becoming." This has been true even when the grip of the systems seemed most fixed. There have been men in all ages who would not be bound, who refused to be measured by the yardstick of system or church. They either rose in protest, or quietly pursued independently the course of their mental and spiritual development, declaring, to themselves at least, the sanctity and authority of their own enlightened souls. Or they so lived the life of justice, mercy, and love that, spite of their deviation from the system, men called them blessed. What a picture of the lovable Saint Francis is that drawn by Sabatier. Here was a soul innocently believing himself orthodox in all points, yet was so oblivious to the established system that he lived in truth with his own soul, achieved life in the very spirit of Christ; for he lived in direct communion with God, and in intimate and loving relationship with God's children and God's creatures.

Notwithstanding the fixed systems of theology and of science, Galileo, except when threatened with torture, and even then under his breath, declared for a planetary motion contrary to the one held by the church.

In the sixteenth century, some men restless within the narrow bounds of mediaevalism made bold to exercise their reason, allowed their imagination and their individuality free play, and so gave rise to the Renaissance and the Reformation. And behold, a more spacious theological and social structure rising in Europe. Sir Isaac Newton for science, Milton for political liberty. Servetus for soul freedom, proclaim the gospel as it has been revealed to them; and again, notwithstanding the system, a new and freer life, as history testifies, was built upon the supposed fixed foundations.

The German Idealism and the New England Transcendentalism of the nineteenth century were but expressions of the same longing to free the mind and spirit from the trammels of the old, to follow where the truth shall lead. Nothing, neither dogma, creed, book, nor ecclesiastic should come between them and their search for truth, service of their fellow man, or worship of God. Convinced of the justice of their claims, they valiantly sallied forth to meet the unknown and untried future, so sure were they

"That truth alone can make us free
Who goes with God is safe indeed."

Change is ceaseless; it is the law of our being; it cannot be permanently stayed by the walls of any human system. Modernism, an attempt within the historic church to recognize the fact that Revelation is not sealed, truth and right are still revealed, has been silenced for the time, but it cannot be uprooted. It is looked upon as a noisome weed; but weeds in time become fruitful blessings. What a change to hear from a former president of Brown University, entrenched behind the orthodox walls of the Church Federation, "I would not care to be a candidate for any heaven from which James Martineau, Wm. Ellery Channing, and Edward Everett Hale were excluded." Under the benevolent law of change, there is hope for even so arrant an apostle of the old school as Billy Sunday. Two weeks in Unitarian Boston have already wrought a change. Billy Sunday is no longer the roaring lion he was in Patterson and Kansas City, but a meek lamb that says pretty things to the Unitarian ministers of Boston and sheds crocodile tears over the grave of Channing. The question has been asked, "Is Sunday converting Boston or is Unitarian Boston converting Billy Sunday?"

And so the student of history observes that against all systems of orthodoxy there has been a vast and ever-growing revolt resulting not only in changed belief, but of more importance the discovery that the acceptance of dogma alone is neither religion nor morality. The Bulgarian brigands, who held my missionary friend, Miss Stone, for ransom, the perpetrators of the tragedy of St. Bartholomew, and the instigators of

the Jewish massacres in Russia were all the most orthodox of orthodox Christians. The Cornish fishermen who on a fierce night put out the warning coast lights and then in their conventicle fervently prayed that there might be a wreck with great salvage were also orthodox in their Protestant faith.

The dogmas of orthodoxy undoubtedly grew out of human experience, but this at least is clear, that the interpretation given by the men who had those experiences is inadequate for today. It is the opinion of Unitarians that no doctrine in the whole system of historic Christianity is more inadequate, in the face of present knowledge and needs, than the orthodox doctrine of salvation. I make this statement with as little intent to offend anyone as did Cardinal Newman when he said, "There is no resting house on the road between Roman Catholicism and Unitarianism."

The orthodox doctrine of salvation since the early centuries has been rejected, here by individuals, there by small groups, and in the last century by the Unitarian denomination. All, by their moral and religious lives, even more than by their words, have protested against the old dogma and taught Jesus' doctrine that salvation depends not upon the holding of orthodox beliefs concerning the person of Christ, but upon doing the will of God; salvation is not a gift bestowed, but the achievement of a pure, loving soul, the unconscious reward of a righteous life, doing justly, loving mercy, and walking humbly with God.

Several years ago the United States Consul in Jerusalem obtained for me a conference with the Shekh, the high priest in charge of the mosque el Aksa. He conducted me to the most sacred spot in the whole temple area; and there, on the Rock of Sacrifice, gave me the blessing of Mohammed, the Prophet, assuring me that henceforth my name would be registered in heaven, and safe passage to the abode of Father Abraham, Mohammed and Jesus awaited me. By happy chance, I met at Jordan's bank a priest and high dignitary of the Greek Catholic church, who, by immersion in the cold water of that sacred river, baptized me regularly and in accordance with the orthodox formula, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Once in Jubilee year, happening to be in Rome, and so near that I could almost touch the hem of his garment, I received with bowed head the personal blessing of Pope Leo XIII., the vicar of Christ; a benediction indeed from so grand a man, so pure a spirit. I have often thought what a pity those experiences did not fall to the lot of some faithful Moslem of the Arabian Desert, some simple, earnest Greek Catholic shepherd in the far-away steppe of Russia, or some devout Roman Catholic widow toiling in an American factory that her children might call some place home. The experience would undoubtedly have contained for them the promise if not the assurance of salvation; while for me they live only as the sweet memories of moments when I entered sympathetically into the thought and belief of my fellow men without accepting them for my own.

So far, I have used the term orthodox doctrine of salvation without fully stating what the word orthodox connotes in this connection. Let us go back to the Apostle Paul. How different would have been the thought of the Christian world concerning Jesus if Paul with his Jewish notion about sacrifices had not become a Christian. Let it be understood that what I now present is the doctrine of Paul as set forth in the Epistles attributed to him, a doctrine nowhere found in the Gospels. Paul held that the medium of salvation is the death of Christ; men are saved from the wrath of an angry God and reconciled to him through the blood of Calvary. "God condemned sin in the flesh by sending his own son in the likeness of sinful flesh, and as an offering for sin." This generally accepted presentation of the Christ as a sacrifice for sin originated with a man who never saw Jesus. It surely cannot be found in the words of Jesus. "Look to God, be like him, be perfect as your heavenly Father is perfect," is the persuasive word of Jesus. "Look to Jesus, the glorified Son of God," is the cry of Paul.

Jesus taught the "religion of character," what a man is in himself, rather

than what he believes, is what counts, a religion so broad that it makes a shrine of every loving heart, and life itself one mighty sacrament. Jesus accepts man's personal righteousness as sufficient for entrance into the kingdom of God; he who possesses the loving heart, the pure inner life, is already in possession of salvation, for the pure in heart see God and know God. On the other hand, Paul rejects human righteousness and substitutes for it the righteousness of the Christ. So you see while Jesus thinks of an inward transformation wrought by a love that casts out sin and brings the soul face to face with God, Paul interposes the person of the Christ as reconciler. The persons to whom the sacrificial idea appeals without any suggestion of injustice or futility, say, "O, you Unitarians take away my Christ." Yes, the theological Christ of Paul is tenderly laid away, but we offer in his place, the just, the loving God; and, further, the sweet, the tender, the strong elder brother Jesus, who set forth principles which satisfy today, as in his own day, the highest moral and religious instincts. Salvation was a burning question in Jesus' day. Ignoring the ecclesiastical machinery and traditions of the elders, he declared that salvation is trust in God and obedience to him, to walk with God from day to day as with a friend, to feel his presence ever near, never doubt his unchanging fatherhood, still trusting God through every throb and throe of life or death; to find delight in doing his will among God's children, to be at one in spirit with God. That is what Jesus meant by trust and obedience, and announced as the substance of the religious life, the essence of salvation, and the source of his own power to meet and overcome the world.

Curious, isn't it, that some persons can read the New Testament a lifetime and never discover that the doctrine of salvation held by Christendom for centuries has no foundation in the teaching of Jesus.

Jesus' teaching, like that of Amos and Hosea, rejects the sacrificial and points toward the ethical interpretation of life. It emphasizes a love of God that needs no mediator between Father and prodigal son. Blessing is not to fall on those who only believe, those who cry Lord, Lord, but upon those who do the will of God. Jesus does not bring himself into the thought of salvation. The parable of the Prodigal Son, the Good Samaritan, and the Rich Young Man contain no sacrificial element; they teach salvation is the way of the pure inner life.

In order to understand better Jesus' gospel of salvation, let us inquire how he acquired it.

In the humble limestone cottage around the corner from the village fountain, the lad Jesus learned the lesson of obedience, of helpfulness, of self-denial, trust, and love. It must have been a sweet religious home, graced by a tender mother and a loving, companionable father. If it were not so, how could Jesus ever have come to speak in such terms of human patience, forgiveness, and love of the Spiritual Father? As the chief support of the family after his fifteenth year, Joseph having died, he learned the weight of burden and the blessedness of toil. He learned what cheer is brought to the heart by a kind word; the strength that belongs to the meek; the cheer that comes to the widow when visited by a sympathetic neighbor.

Those thirty years of obscurity in Nazareth taught Jesus this great truth, that a loving heart and a trustful soul can make all the difference between unhappiness and happiness, between unrighteousness and righteousness, between seeming defeat and sublime victory. This, then, became the keynote of his preaching: Love, self-forgetfulness in service of home, society, and the state. Jesus during those years freighted with rich experiences wrought out his own character from within, achieved self-mastery, and so salvation by communion with God and fellowship with his neighbors. We are not surprised, then, to receive as the burden of his message, this central truth: Inner life is Salvation, it is the pearl of great price worth more than aught else. It is achieved by self-mastery, permitting the spiritual to rule the whole life, by becoming one with God, in thought, will, and action.

And when he told his poor countrymen who were looking for a Messiah or some other power to deliver them from the cruelties of the Roman oppression,

from the poverty which kept them in a state of continued wretchedness, that salvation could not come from without but only from within, he spoke as one having authority. He spoke with the authority of experience, for had he not toiled and suffered, had he not forgiven and befriended, had he not tenderly brought home a brother or a neighbor's lost child, and had he not burned with patriotic zeal to champion his nation against the oppressor, had he not desired to be a father, to feel the clasp of little arms about his neck, had he not seen before him the possibilities of attaining scholarship, did he not know that he possessed unusual powers?

Yes, yes, he spoke with the authority of experience. It was the experience of a man who had gained perfect control of himself and had discovered that the only salvation of a man from wretchedness, sin, and despair comes through the cultivation of the inner life, the life of the spirit in obedience to and trust in God.

That salvation is the inner life, has been called Jesus' great discovery, his gospel. The good news, furthermore, was that salvation need not be deferred, but may be achieved now by the cultivation of good will toward neighbor, and obedience and trust toward God, by the cultivation of the inner life. This gospel of salvation is about the only great thing the church today has to offer the toiling millions of men darkened in pain and misery, the assurance that salvation is possessed by those who, despite the degrading circumstances and powers of modern life, live pure, speak true, and follow the ideal of the Christ.

To the weary and the heavy-laden of today the spirit of Jesus says—you need not wait for Socialism to bring in a new order before salvation is open to you, you may possess it now.

By the cultivation of the inner spiritual life, by the upbuilding of your character, you may achieve salvation. If you would learn how to do that, go to that toiling brother of Nazareth; he will tell you how to achieve peace and blessedness. He was able to say to his countrymen who were as hard pressed as any today—Come unto me all ye who are weary and heavy-laden and I will give you rest, I will tell you how to achieve salvation. Cultivate love for each other; make life and love one; with love as guide, then would the marts grow noble, and the street worn like a dungeon floor by weary feet seem then a golden courtway of the sun. Then would life be filled with joy as it ought to be, home be the dearest, sweetest place on earth, and men and women, grown stronger and sweeter, would live as those who saw throughout the world their brothers and friends, and seek its betterment and peace. "Then shall justice dwell in the far-off isles and righteousness abound among the people. And the works of righteousness shall be peace, and the effect of righteousness, quietness and confidence forever; then shall good will spread from nation to nation, the voice of friendship prevail in distant lands, and the whole earth rejoice together as one people." In short, the kingdom for which you have been looking you will find nowhere if not within your own hearts; the Son of man cannot bestow salvation, he can only assist you to achieve it within your own soul.

As fellow-helper to the perfect life, Jesus stands first because he attained his ideal as no other leader ever attained, and because as Master of the Art of Living, he excelled all others in power to lead men along a new way of life.

"Yes, Thou art still the Life; Thou art the Way.
The holiest know—Light, Life, and Way of heaven;
And they who dearest hope, and deepest pray,
Toil by the light, life, way, which Thou hast given."

Now, let me close with the words of one of our own household of faith concerning this loving and lovable man.

"When we see that lovely figure moving across the hillsides of Galilee and along the shores of Tiberius, and when we also hear his teachings, so spiritual and sublime, our hearts also burn within us. We feel that we there touch human nature in its ripened purity and full-grown nobility. Jesus seems a wondrously gentle and human man, of whom we love to think, with whom it is refreshing to hold communion.

"He illustrates the ascendancy of man, as spirit, over the physical world.

"We find in him preeminent, susceptibility to the divine side of present realities. There is a rare and gracious quality in his personality that gives him great spiritual attractiveness and wonderful human interest. We most gladly own that he is the dearest and divinest appearance in human form that ever beamed on earthly scenes. As thought and love take hold of that sublime personality, standing not in miraculous and spectral isolation, but within the realm of humanity, we find our life growing sweeter and tenderer. We see no halo of mystical light about his head, but whenever we turn from his presence to the world we see all men robed in a new sanctity; so that we restrain our anger, when tempted, while we multiply our services of love to those in need. He is unto us a sublime example and a powerful encouragement. The human nature that blossomed in him into such moral and spiritual beauty is ours also, to blossom likewise, if we give it but the warmth of love and the light of truth.

"O Church, bring back the real Jesus, the Jesus who walked in Galilee and blessed the children; who taught so grandly and lived so divinely; who died on the cross a death as heroic as his life had been pure. So long ecclesiastics have kept him buried beneath dogmas that obscure the beauty of his life and hidden behind sacraments that divert attention from his spirit to his blood. For how many years did Christians speculate about him, fight for his sepulchre, and persecute in his name. Dogmatists for centuries have said 'believe,' where he said 'do.' They have said 'fear,' where he said 'love.' They have frowned on human nature where he smiled. They have taught creeds when he spoke parables. The morality affirmed by him as sufficient, they have put aside as inadequate.

"O Church, no longer feed us on dogmatic mysteries; no longer imprison his spirit; no longer neglect his gospel. We are weak, wayward, and weary; give us back Jesus to be our friend, exemplar, teacher, and inspirer."

The Quarter-Hour Communion

(*Un quart d'heure pour Dieu*)

Conducted by DR. FRANK CARLETON DOAN, author of *Religion and the Modern Mind*.

WITH OUR CORRESPONDENTS.

I.

Many interesting letters have come to me in response to the call for members of the Quarter-Hour Communion. I think I must use all our space this month in passing on to my readers some of the more striking suggestions contained in these letters. We will pass over these letters (and they are many) which tell of the unexpected joy and strength the writers are finding in their daily quarter-hour communion with the Great Spirit. For this, I'm sure, is the common feeling of all of us who have adopted this daily practice of the presence of God. Let me rather deal with certain letters whose writers still have some doubt or some question to raise as to the validity of the purpose of our "Order."

A "Fellowship," Not an "Organization."

Here is an interesting letter from a friend who, while enthusiastically joining the "Communion," raises a question about "Organization." "Spirituality cannot be organized," she writes. "Can the *will to find it* be organized?"

Our "Communion" is so extremely informal in its nature (no fees, no officers, no constitution, no meetings!) that I'm not sure it can be put down in any sense as an "organization." I think of it rather as a spiritual fellowship, "a mystic bond of brotherhood" as another correspondent calls it. Such a fellowship is a tremendous spiritual force. It does give us who are in it "a will to find" God.

At least it does me. When I sit down for my "quarter-hour" you've no idea how it helps to know that many friends of the spirit have kept, or will keep before the day is over, this quarter-hour vigil with me. Such a fellowship as ours makes for spiritual solidarity.

Mrs. Mary Davis (whom most

of my readers must know and love) has caught this spirit of the Quarter-Hour Communion. She writes me that she spoke about it at the Alliance Conference in Baltimore the other day. "I spoke without preparation," she writes, "and without premeditation—but your words had so thrilled me that I found the inspiration passed on, and our close was like a *prayer-meeting*, with an uplift none will forget." "If twenty thousand Alliance women," she goes on, "would stand together for their highest ideal of spiritual life, spend at least the 'quarter-hour' every day in contemplating the things of the spirit, they could not estimate the result." That's my feeling, too. The effect of such a spiritual organization as the Quarter-Hour Communion contemplates is simply inestimable. So long as we do not insist upon any form of prayer, nor even upon any idea of God, leaving all the communicants free to find spiritual strength, each in his own way, I think we need not fear the stultification of the spirit which often does go with over-organization.

Why not follow up Mrs. Davis' suggestion and organize branches of the Quarter-Hour Communion in the Branch Alliances, and in the Men's Clubs, too, of our churches? The Editor of this Department will be glad to visit Branch Alliances and Men's Clubs and speak of the purposes of the Quarter-Hour Communion. There will be no charge for this service.

II.

The Danger of Solitary Praying.

Then here comes a sympathetic (it could not be otherwise!) word from Dr. C. F. Dole, all the way from Honolulu. Dr. Dole welcomes the Quarter-Hour Communion. The making and keeping of its pledge will help many people along to a point where they will be ready at all times to "catch the voice of the inner monitor and go with its motion." Only he warns us that such daily and solitary practice of prayer has often led the devotee away from the world. His "devotions" have become "individual" and self-seeking.

I am the more eager to report this warning to my readers because it is a danger of which I myself have been keenly conscious for some years. It is true, unhappily, that some weak spirits who go in for this daily practice of communion with God, do so in a self-seeking spirit. They go to God with minds full of *their* problems, *their* grievances, *their* complaints, always *their theirs*. And, as often as not they come out from God, as they went in, with an egotistical feeling that somehow the Great Spirit is specially concerned with them and their needs. But I think this is exceptional. The great pray-ers have been those who have sought in God an escape from just this narrowness and selfishness of their own souls; who have asked only wisdom enough to guide them in their service of others; and love enough to enable them really to embrace all mankind. Read a few of the really great prayers that have come down to us from the past, and you will find that for the most part they are the utterances of souls that are not contracting within themselves but expanding toward all mankind. Madame Guyon (and even she in the end admitted that it had been unwholesome), Madame Guyon with her rather abnormal career of mystic communion is the exception, not the rule, in mystic meditation.

In any case we who make up this "Order of American Mystics," as one of my correspondents has called the Quarter-Hour Communion, need not, and will not, fall into any such unhappy state of prayer. When we "go into the silence" it will be with the sole purpose of freeing our spirits from all self-seeking desires and promises.

It is just here that the great need of prayer arises for most of us. Not every one of us is a Dr. Dole to whom the unselfish thought and deed are as natural as breathing. What man of us does not need again and again to renounce his personal desires and passions, and reconsecrate his whole life to the service of others? And what better and surer method of self-renunciation and reconsecration is there for any of us than this daily return into the Great Spirit in whom we are members, one of another?

I can speak only for myself. When I am discouraged and disheartened, and therefore tempted to give up my soul to self-pity, there are two things I can do. I can go right out and help some one

else who is more discouraged and disheartened, and more to be pitied than I am. And I don't have to go far either. You can always find some one just around the corner who needs you worse than you need yourself. Or, I can stop for a quarter-hour and meditate upon the Great Spirit whose life embraces all mankind. And in that Presence, with its eternal purposes and its endless patience—purposes and patience which silently embraces all mankind—somehow my faltering soul finds strength, my momentary weakness becomes shameful, and I find myself drawn by that Great Spirit out of myself and into the life and soul of humanity of which I am a part. And I go forth renewed in strength to do my part in this Great Life in which we all live, and move, and have our being. Prayer, so understood and practiced, can never lead to any selfishness or egotism. Quite the contrary, it is the great prophylaxis against spiritual egotism.

A Time to Eat and a Time to Pray.

And here comes Friend Ramsay of Wellesley Hills with a difficulty not unlike the one J. H. H. felt and which we considered at some length in a former issue of the ADVANCE. He doubts whether we can "kindle when we will the fire that in the heart resides." "I don't need a vow to eat my breakfast or my dinner. When I am hungry I enjoy my breakfast. So with spiritual communion—in my case, mind you."

I think difficulties like this are based partly upon a misunderstanding of the plan of prayer as recommended by this Department; and partly upon a bad spiritual psychology (if I may use the phrase).

It is no part of the plan of the Quarter-Hour Communion to fix any hour or stated place of prayer for anyone. The matter of time and place is a matter of personal choice or temperament. Some people pray better if time and place are fixed. Others pray better when they are spontaneous about it, their souls bursting forth into prayer at any time and in any place when the "spirit moves" them. Of the two, the latter method happens to make the stronger appeal to the Editor of this Department.

But I see no reason why we should follow either of these methods to the exclusion of the other. Why not have a fixed time for your communion each day with the intention of always keeping that fixed engagement with the Great Spirit, but also with the intention of lifting up your soul in spontaneous prayer ten thousand times a day if you are so moved? No one must get the idea that having observed his quarter-hour he must wait for twenty-four hours to elapse before he can pray again! Of course not. The practical purpose of the Quarter-Hour Communion is merely to encourage its members to spend *at least* a quarter-hour each day in getting their eternal bearings.

And I find that, now that I have formed this fixed habit of a quarter-hour with God each day, my spontaneous prayers throughout the day have been astonishingly more frequent. It grows easier and easier to turn in the eternal direction. Perhaps in time this attitude of prayer will become so habitual that I will no longer need to hold myself down to a definite quarter-hour engagement. I hope so.

Let me just say in passing that if any stated time is to be adopted for the Quarter-Hour Communion I think the morning hour is the best. At least it is so for me. It is then that the soul is cleanest, and clearest, and most open to the divine afflatus. It is good to start the day with God.

Of the two methods—that of a fixed engagement to pray on the one hand and spontaneous praying on the other—the latter is, as Friend Ramsay intimates, the more natural and wholesome. To eat when we are hungry is the rule of nature. Fletcher says so, and he ought to know. He will have none of your fixed meal-hours.* So to pray when the soul is ready for God is a good rule. The best time to seek God is when the soul is really hungering and thirsting for his Spirit.

This is perfectly true. Only my practical point is that no man who really believes in God can go through a whole day without being hungry and thirsty for God. If he does, be sure he is feeding his soul on the husks of this world. It is just that unnatural appetite for the things that glut the soul only to

*I hope Ramsay and Fletcher can eat in this spontaneous way without upsetting any household arrangements and calling down the wrath of some kitchen god upon their heads!

perish in the end which it is the purpose of the Quarter-Hour Communion to destroy.

There's no use denying it. We do need to stop deliberately and remind ourselves that there is a God within us, a God in whose Spirit alone are abiding strength, and joy, and peace. The best of us do. Once a day is not too often for this.

And I am thinking that the time when our need of God is most extreme and urgent is just those hours when we feel least like it. It is true, generally speaking, that the time to eat is when you are hungry. But there are times when the body is exhausted by hard work, or by long and desperate illness; times when, though the very sight of food is forbidding, it is of great importance that you force yourself quietly but firmly to take some nourishment. And these times come, all too often, to the soul that is trying to do any earnest work in God's world. Such times came upon Christ himself—hours of spiritual weariness, when his soul was heavy, and could hardly respond to the eternal influences. These are just the times when more than at any other season the soul needs to go into the solitude and wait for the restoring inflow of God's Spirit. This was Christ's way, and he ought to know. It is a curious spiritual psychology that can figure it out that we ought not to seek God except in those hours when the soul is vigorous and joyful, and when God's Spirit will come in unbidden. We certainly can "kindle the fire when we will." And one time to kindle it is when the soul is cold and dreary.

III.

Why Pray When There Isn't Any God?

A recent mail brings a thumping letter from an unknown friend away down in Texas—Mr. Foster. It is just such a letter as an ardent disciple of Spencer or Huxley might have written a quarter century ago. The writer is a Simonpure materialist, I should say. He says many important and true things: no more superstition for him, nor supernaturalism. No more of this God business—nor of this soul stuff! There is only a natural world, only brain-matter. He likes the Unitarian idea of God better than any other; but wouldn't give a "tinker's damn" for a Unitarian's or any other man's idea of God. As for praying, it is a "blasphemy of Nature," "a sacrilegous waste of time," it is begging, pure and simple. And so he goes on, page after page. Anyone who like myself means something else ought (if he is fit to edit a Department in the ADVANCE) to be honest enough to quit talking about "prayer" and use some other word (say, "meditation") to express what he means. Anyone who prays today is either a fool or a knave—"that fellow should be made to turn a grindrock with a crank the livelong day, or . . . sit upon an ash-heap day after day, or . . . spend his life in perpetual solitude, or he should be made to crawl like a snake, or . . . farm with a forked stick and live in a cave, or climb trees like a monkey."

This friend's letter deserves a longer reply than can reasonably be given to it in these columns. I hope soon to answer him by letter. Let me only say, editorially, that a reading of certain essays by Professor William James or Bergson might convince him that "science" (as he uses the term) and "superstition" do not exhaust all the possibilities of a world-view. It is possible to construct a scientific world-view which is spiritual in its superstructure or *vice versa*, a spiritual world-view which is thoroughly scientific in its foundations.

But he does raise a practical question which may well find a place in this Department. Praying, he says, is begging. And if you mean anything else you had better say something else. In this sharp limitation of the meaning of "prayer" I think he violates some pretty big precedents. The greatest prayers on record (many of St. Augustine's for example) are as far as even he could wish from "begging." Indeed there are surprisingly few begging prayers that have endured and become a part of the prayer liturgy of mankind. I should say that, if we are to judge by the prayers of the great spirits of the past, praying is just a quiet medi ation, the reasonableness of which he himself freely admits toward the close of his letter. In any case it is certainly what the Editor of this Department means by prayer. I am not at all concerned by what word anyone describes it. Call it

prayer, meditation, aspiration, what you will. My point is that on any world-view, if it be a world-*view* and not a mere world-*theory*, you can strengthen your purposes, you can get your bearings in no other way so effectually as by this Quarter-Hour Communion which it is the purpose of this Department to explain and promote. And as I read this friend's thrilling reaction against a theology which I myself discarded, probably long before he ever did, and then find him talking rhapsodically about the joy of "meditating" upon the great universe and its abounding power and its resounding purposes, I can see between the lines that he agrees with me in the end. I call it exercising the soul; he calls it "exercising the brain." And the distinction, he would have me understand, makes just the difference between him who calls things by their right name, and me who knowing better, calls them by their wrong name. Well, this friend may call it exercising his squamosal bone, for all I care. I think his psycho-physics is nearly a generation behind the times. But if he gets the same result (and he says he does) as I and others do—strength, and health, and joy, and the impulse to love and serve others—then he is praying in every eternal sense.

Is God a Male?

Another letter, this one from our friend, Miss Murdock, who wants to know why we should retain these "sex pronouns" and male terms—"Father," "He," "His," and so on—in speaking of the eternal presence. As a matter of race-psychology, she claims this use of a masculine terminology arose in the age of the "dominant male." Now that that age is past and the age of sex-equality is at hand, why not quit speaking as if God were a male only, and use the term "Our Mother" now and then, or, better still, adopt an altogether neuter terminology?

Well, I imagine that most people who go on using the masculine terminology have no masculine thought in their minds; certainly no sex-thought. Stop a man in the midst of his prayer to the eternal "Father" and accuse him of thinking of God as a dominant male and adjure him in the name of sex-equality to refer to God as "Mother" now and then—try this once and you will find that you are imputing to that man reactionary motives that have never so much as entered his praying head.

Myself, I don't think I use the masculine terminology very much—sometimes in public prayer, maybe; but never in my private prayers The terms, "O Eternal," "Thou great soul of Humanity"—or, better still, just the silent waiting for the Great Spirit of Humanity to arise in my soul and strengthen me with purposes of justice and righteousness and fill me with an unconquerable love of all my kind—this way of praying comes more naturally to me. But when I hear another man praying to the "Father" for these same blessings of strength and love, it never occurs to me that he is addressing a Big Male somewhere. And I don't believe it would occur to him either. Miss Murdock is perfectly right in her argument: the masculine terminology is not only anthropomorphic but (what is worse) reactionary. A thoughtful, progressive man can no longer use it. But it is traditional and no amount of arguing will stop it from popular usage. When the new age is really in, the age of perfect sex-equality, the race will probably drop its male God without knowing it: the process will be so gradual and so unconscious.

I WENT TO CHURCH.

Was it good weather? I do not know. Was there a large congregation? I do not know. Was the music fine? I do not know. Was the preacher eloquent? I do not know. Was the service elaborate? I do not know. I only know that I went to the house of God, and found my Father at home, and amid the holy surroundings and sacred associations I entered into an atmosphere which was invigorating and inspiring to all that is best in me. I heard sweet music, but I know not whether it was from a choir visible or invisible; I heard a message from my Heavenly Father, but I know not if the preacher brought it. I was conscious of a companionship which was as the communion of saints, but I do not know who was there. I know I went to church and worshipped God and He blessed me.—*Universalist Leader.*

Sixty-Fifth Annual Meeting of Western Unitarian Conference

Monday, Tuesday and Wednesday, May 7, 8, and 9, 1917

To Be Held With The

First Unitarian Society, Des Moines, Ia.

PROGRAM

General Theme—"Unity"

MONDAY, MAY 7.

8:00 p. m. Conference Sermon, Rev. Rowena Morse Mann, Ph. D., Chicago.

TUESDAY, MAY 8.

10:00 a. m. Business Session.

"America."
Welcome to Des Moines, Mayor John Mac Vicar.
Address by Vice-President, Rev. Minot O. Simmons, Cleveland.
Treasurer's Report, Mr. Charles B. Foote, Evanston.
Secretary's Report, Rev. Ernest C. Smith.
Announcement of Committees.

12:00 m. "Our Missionary Opportunity," Rev. Robert F. Leavens, Omaha; Rev. Leon M. Birkhead, Wichita.

Discussion.

"Unitarian Esprit de Corps."

2:30 p. m. "Local Independence and National Cooperation in Unitarian Work," Rev. John W. Day, St. Louis.

"The Fundamental Harmonizing Elements in American Unitarianism," Rev. Fred V. Hawley, Chicago.

"The Call for Wider Service," Rev. Joseph A. Kyle, Davenport.

Discussion led by Rev. Robert S. Loring, Ann Arbor.

8:00 p. m. "The Unifying Tendency in Modern Scientific Thought," Rev. W. Hanson Pulsford, Chicago.

"The Unifying Tendency in Modern Religious Thought," Prof. Edward Scribner Ames, Chicago.

WEDNESDAY, MAY 9.

"Unity of the Spirit."

10:00 a. m. "Tagore and the Meeting of the East and the West," Rev. Newton Ben Knapp, Hinsdale.

10:45 a. m. "Spiritual Unity—The Thought Path and the Mystic Way," Rev. George R. Dodson, Ph. D., St. Louis.

11:30 a. m. Discussion led by Rev. Charles M. Perry, Iowa City.

12:00 m. Closing Business.

12:30 p. m. Ministers' Luncheon, Harris-Emery Tea Room, fifty cents.
Alliance Luncheon at place to be announced.
Mrs. Walter S. Brown of Des Moines, presiding.
Brief responses from the delegates present.

2:30 p. m. Alliance Session. Three-minute addresses from State Directors:

Iowa—Mrs. Sadie H. Passig.
Missouri—Miss Bella L. Taussig.
Minnesota—Miss Charlotte E. Clarke.
Nebraska—Mrs. George W. Holdredge.
Kansas—Miss Fanny A. Howard.
Wisconsin—Mrs. Emmet L. Richardson.
Western Canada—Mrs. William Bale.

3:00 p. m. Address, Mrs. Mary B. Davis, Corresponding Secretary, The Alliance of Unitarian and other Liberal Christian Women.

Response, Mrs. James Haines, Des Moines.

6:00 p. m. Banquet at the church, tickets one dollar.
Mr. James R. Hanna, President Board of Trustees of Des Moines Church, toastmaster.

Speakers: Paul D. Dansingberg, Charles Grilk, and Arthur L. Weatherly, Eugene Rodman Shippen.

Invitation

The First Unitarian Church, Des Moines, Iowa, invites the members of the Western Unitarian Conference to attend the 65th Annual Meeting as its guests. Members and friends of the church will be glad to provide lodging and breakfast for delegates. Acceptance of this invitation, stating the expected time of arrival, should be sent to Miss F. A. Harsh, Hubbell Bldg., Des Moines, Iowa, not later than May 5. A Reception Committee will be at the church on and after the hour 2 p. m., Monday, May 7.

Directory

The church is at Eleventh and High Streets. From Union Station take Waveland Park car to Twelfth and High Streets, walk one block east. From Northwestern Station take Ingersoll or Valley Junction west to Eleventh and Walnut, walk three blocks north. From "down town" go west to Eleventh, thence north to High.

The closing banquet will be held at the church. Tickets are one dollar. Reservations must be made not later than noon, May 9.

WESTERN CONFERENCE NEWS

Attention in our district is focused upon the coming annual meeting at Des Moines, but a few personal items must not be postponed until the next issue of THE UNITARIAN ADVANCE.

Rev. August Dellgren died on April 7 at the German-American Hospital in Chicago, after a lingering illness of more than three months. Born in Sweden in 1848, he served as a teacher for a considerable period. After coming to the United States he studied for the Universalist ministry, receiving a degree of B. D. from Ryder Divinity School in 1886. He worked as a missionary to Swedish-speaking people in Minneapolis, first for the Universalists and afterwards for the Unitarians. For the ten years 1903-1913 he was in charge of our Swedish mission in Chicago. After denominational aid was withdrawn from this movement Mr. Dellgren continued to publish his missionary paper and to hold occasional services for the people to whom he still maintained a pastoral relation. He was a man of deep earnestness and devotion to his chosen call. His deep sympathies for the wage earners brought an unusual blending of political and religious enthusiasm in his case. While the congregation in Chicago was never a large one, his influence upon individuals was vital and through his paper extended to many communities.

Rev. Frank A. Gilmore has resigned his pastorate at Madison, Wis., to take effect on July 1. His pastorate has extended over seventeen years, in which time he has seen the church become self-supporting and, through the generosity of Dr. C. H. Vilas, acquire a beautiful parish house and an adequate parsonage. He has also done much work as a missionary at large in the state of Wisconsin.

Rev. E. A. Coil of Marietta, Ohio, has recently been elected Grand Chancellor of Ohio for the Knights of Pythias. This makes him the chief executive of a body of eighty-seven thousand men. It has been a definite part of the ministry of Mr. Coil to emphasize the fraternal aspect of religion and to use the opportunities offered him by his membership in the order to spread the fundamental principles of our gospel.

Rev. Samuel R. Maxwell, minister of the Second Church in Boston, made an extended visit to the Southwest in the month of March, touching our territory at Alton, Bloomington, and Springfield. He occupied the pulpit at Bloomington on Sunday, March 25, having been the guest of the men of the church at a dinner on the preceding evening. He discussed cooperative agricultural movements in Germany and Denmark and some of the cooperative activities in agricultural lines in the United States. The Bloomington church plans other meetings of the men of the church. A recent series of sermons by the pastor, Rev. H. H. Burch, proved of unusual interest and brought increased congregations. The Alliance, Sunday school, and other allied organizations are growing in enthusiasm. Ten of the girls of the Sunday school, under the leadership of Miss Lola Mayer, are doing excellent work as a choir.

One of the changes which promise much for the future of our cause in this district is the proposed moving of the Collegiate Department of our Meadville Theological School to Chicago. A piece of land near Chicago University has been donated to the school, and it is understood that a project will soon be launched for funds to erect a suitable building.

MIDDLE STATES' LETTER

What a "Confusion of Tongues" it is!

Over there at Summit, home of successful forums, Dr. Doan has just fearlessly denounced militarism and conscription and this "filthy war" generally, till even the Secret Service, 'tis reported, has pricked up its far-reaching ears.

But down at Elizabeth, seven miles by trolley—well, that same day Rev. Antoinette Brown Blackwell, pastor emeritus of the church, gave the Easter address. Ninety-two in May, there she stood, eyes and ears somewhat failing, but with face and soul as sweet and mind and voice as clear as when, sixty-odd years back, she first championed the freedom of black men and white women. Her presence alone, then, was a benediction, while her words—"If wild cattle" she said, "break into my garden it seems to me I must meet them with something more than kind words and a lecture. God gives us strength to resist power unjustly used, or to support some noble cause. . . . . May that flag there," pointing to the banner behind the pulpit, "be a symbol of a means of bringing peace to the world."

So it goes. All nonresistants here in the radical East? Nay, despite some unfilled pews, our churches are not yet ready, generally, to welcome an invader with "hospitable hands." Their ministers—of the nine in New Jersey four and one-half indeed are "pacifists," yet two on the contrary have registered with the Home Guard, while over at Gotham has Messiah pulpit rung eloquently with denunciations of war? But at the last meeting of the Women's League Dr. Sullivan rebuked the "sentimentalists who would not look facts in the face;" yes, and at the Liberal Club voluminous applause followed Professor—

"What's-his-name" from Nancy (he is Bergson's colleague in America), albeit he had just declared that "tyranny plus a gun must be met with a gun."

Thus some of the clergy are militant, but the laity are even more so. In March one Men's Club endorsed pro-Ally resolutions, 65 to 14. In April on Good Friday All Souls' (N. Y.) trustees officially telegraphed support to the government, affirming "War is to be judged morally by its motive and its end." Again, a "pacifist" York State minister writes, "I do not think I have more than one or two pacifists in the church." Another, pastor of a large congregation, says "fifteen." A third, an ultra, remarks suggestively "My people are very tolerant." "All my people," says a fourth, "are supporting the administration." "Two in my church are pacifists," says a fifth, more militantly inclined. A sixth, endorsing preparedness, writes, "My church ['Tis well known in western York State] while containing some of the leading pacifists here, is overwhelmingly with me." Yea, even at the Church of the Messiah—can it be that the trustees are reversing the good old Connecticut custom of keeping one member of the family unconverted to carry on the business? At any rate the *Times* quotes one of them as saying, "Dr. Holmes is an idealist . . . . This isn't the time to put his idealism into practice. We are not going to lie down and let Germany or anybody else wipe up the floor with us. . . . . The people are with Dr. Holmes—with him in allowing him to hold his views. . . . . We will need them *after the war*."

All of which, discouraging or otherwise, is duly recorded for the enlightenment of the West as to current opinion here—and perchance will furnish a footnote for some future 45th volume of "McMasters' History of the American People." Yet, lest one think that we talk only "war" here, let me quote the fine words of our Montreal minister: "The temptation is to preach on the changing phases of thought incident to the war, but experience shows that the church is most serviceable when it reaffirms the eternal truths. . . . . The war has caused many to doubt every article of their faith, and right there the church has its task. . . . . Sermons on 'spiritual' themes are not as popular as 'war sermons,' but they mean more." And then, reechoing his appeal for a full attendance at the General Conference there next autumn, let me add that he expresses the sentiment of most of us. At Trenton, Sunday evenings Reeman is speaking on the "Problem of a Future Life." At Flatbush, Harvey has been taking up "Practical Psychology," and now, together with his confreres, is confronted by a revival. "Of Unitarianism?"—See the ADVANCE for June. Meanwhile Sunday has arrived—with his Buffalo spoils. How great the latter were, let me quote from a letter: "The eight weeks' campaign in Buffalo came to an end on March 25. As elsewhere the evangelist was given an extraordinary reception. . . . . Audiences aggregating close to 60,000 persons attended the four services on his closing Sunday. . . . . He bore away with him a certified check for $42,000 with a promise of more to come. . . . . The estimated attendance during the eight weeks at the tabernacle was 1,020,440; the number of 'trail hitters' was 35,785. . . . . Besides the 'free-will' offering, collections were made for campaign expenses of $59,922.27 and for local charities of $6,873.63. . . . . What may be said of the total effect on the life of the city? The question is a difficult one. On April 1, most of the leading evangelical churches which supported the revival reported taking in a large accession to membership, in one case claimed to be five hundred persons. . . . . The whole business is taken as a unique sort of vaudeville. Even the 'trail hitters' in most cases do not show evidence of special earnestness or consecration. How the churches can assimilate and utilize such material remains to be seen. . . . . What stays most prominently in the mind is an impression of consummate organization."

Thus writes Dr. Boynton. And now in New York—ditto. At least the tabernacle has been set up in the wilderness beyond the Harlem, opened for recruiting "for Christ and for the Army" (Dr. Sunday having conferred with Gen. Wood and Col. Roosevelt), nor, to judge from press reports, is the evangelist, any more than he did at Buffalo, bowing, Boston fashion, "at the tomb of Channing." Therefore—Oh, Rabbi Wise has already opened fire. "Sundayism is an exhilarating wake of the church," quoth he. "A galvanized frog remains a perfectly dead frog. . . . . If no Christian pulpit will dare arise to save Christianity from Sundayism then this pulpit will proclaim it a denial in large part of the religion of Jesus." Thus the Liberal Jew. As for the Unitarians—why, first, the Women's League has opened a book room near the tabernacle on St. Nicholas St. (the "up-town headquarters" they call it); and second, a mass meeting is promised, in May, at the Brooklyn Academy of Music; while thirdly, the Liberal ministers will advertise together, and preach in concert upon—but what am I saying? To date it looks as though their united voice would remain a grand chorus of solos. For, you see, they have been unable to agree on the topics, the fundamental doctrines to be presented. "You cannot meet Sunday," urged one, "unless you do go back three hundred years." Another thought differently. Suggestive are Dr. Wright's topics for April—"The Present Revolution in Religion," "Some Fundamental Faults of Christianity," "The Failures of the Reformation," "The God of Things as They Are

(Not)."—And the topics, he says, are not copyrighted either. But though plans are still a bit incomplete—never fear. Liberalism will be proclaimed. With such results as at Buffalo? Hear Dr. Boynton again: "The two Universalist churches have engaged in 'rational revivals,' with encouraging results. At [ours] seven Sunday evening services were held, closing April 1st. Their general topic—'The Unitarian Interpretation of Certain Current Doctrines.' . . . . After each address questions from the audience were answered. The church, which holds between five and six hundred, was filled throughout this series, and several times chairs had to be brought in. The congregations were at least three-quarters of them from other churches. . . . . Mr. Sunday did his best to help us. Such remarks as 'To Hell with the Unitarians' on his first afternoon, quoted and discussed in the papers, did more than we ourselves could have done to advertise the cause. In addition large display advertisements were employed. . . . . There are indications that an unusually large number of new members will be received into the church at Easter." A gratifying report. May New York do likewise. Gratifying, too, the news that under the direction of the Meadville Conference Rev. H. T. Seecrist and Professor C. R. Bowen, of Meadville, and Mr. N. J. Springer have started services at Niagara Falls. "A fine group of interested people," an Alliance, and a Sunday School and—for now, Amen.

And the same Conference also met at Buffalo, March 26-28. The program? "Current Revivalism" was the great topic discussed by Messrs. Bennett and Snyder, and there were addresses on "Liberal Religion and Our Country," and "Religion and Nationalism," and "The World Opportunity for Unitarian Thought;" Also "A Workshop" one afternoon, conducted by Mr. Seecrist, where church methods, etc., were debated. Also the "early publication of more books from our viewpoint" prayed for (though not paid for). Altogether a success this conference, I gather, as next year's will be too with Rev. F. M. Bennett for chairman; and likewise, we trust, that of "The Joseph Priestly" to be held at Germantown, April 25. More of that next time. Especially as I have a long letter from Meadville with the request for preliminary announcements of their Summer Institutes. That of Religious Education will, besides Dr. Lawrence, count this its tenth year among its leaders—Dr. Forbush, President of the Institute of Child Life, President Southworth, and Professors Bowen and Spencer. As for that of Social Service, it will last three weeks. "Personal Care for the Unfortunate," "Community Service," and "International Social Work" are its three main themes; and its lecturers—to mention a few—Dr. Frederick Lynch, Editor of *Christian Worker*, will speak prophetically on "The Mission of the United States after the War;" Mr. Forbes, of the A. U. A., will give a course on "Community Work and the Church;" while Dr. Frankwood Williams of the National Committee for Mental Hygiene will take up "The Prevention of Insanity." Incidentally one learns that the privileges of the Seminary Fellowships abroad have been extended till after the coming peace in 191–(?); also, why is it that so many of our liberal associations so frequently endure or demand the process? also, that the Brotherhood for Unitarian Missions has been reorganized. The Meadville church, be it added, has—Hallelujah!—carried on Sunday evening services *successfully* all through the season.

What else? Rev. Clarence J. Harris has accepted a call to Newburgh; Rev. E. B. Backus has begun work at Erie, where his father had just been forced to resign by ill health, and Dr. Sullivan has *refused* to leave All Souls (the N. Y. one) even at the invitation of the old First Church of Philadelphia. There, worthy of note, they have just unveiled a memorial tablet to their earnest leader of yesterday, Dr. Charles E. St. John. Vineland, where Gilbert labored heroically for so many years, is going on bravely. "The young people," one tells me, "are truly filling the pews." In Brooklyn Dr. Brundage, somewhat better now, has been granted a year's leave of absence with salary continued. Yes, and the Men's Clubs in that borough have consolidated—one big club. Have they a constitution? Let us hope not. A constitution means incessant worry. "We have spent the whole winter" writes one from the Women's League at Philadelphia, and writes a bit sadly, "struggling with the revision of ours; and if there is anyone satisfied with the result or has a clear idea of what it is I have yet to meet them." Possibly she is overpessimistic. With its membership of one hundred and thirty the League has contributed some $200 to missions and charities, as well as listened to, among others, a notable address by Rev. A. M. Rihbany on "The Unitarian Church and the Immigrant." Yet be the warning heeded, as also the fact that the postman is waiting, metaphorically. So comments on "Liberal Evangelism" must be left till "tomorrow."

K. E. Evans.

The dough is not kept on one shelf and the leaven on another; the bit of leaven is plunged into the heart of the mass, and then the woman kneads the whole up in her pan, and so the influence is spread. We Christians are not doing our duty, nor are we using our capacities, unless we fling ourselves frankly and energetically into all the currents of the national life, commercial, political, municipal, intellectual, and make our influence felt in them all.—*Alexander Maclaren.*

THE NEW ENGLAND LETTER

Anniversary meetings are upon us! Before long we, here in New England, will be happy receiving you, our comrades from other parts. Come with your best thoughts and purposes. Come as anxious to see us as we are to see you. Think of those reunions at Bulfinch Place Luncheons! Think of the inspirations, discussions, new impulses, larger views that will come as in numbers we meet again!

I am sending to this issue the preliminary program, which I am assured is practically final. Read it carefully. Note two new departures: The anniversary sermon night, which this year takes on the semblance of a rally in Symphony Hall on the opening Sunday, with Rev. Wm. Sullivan as preacher; and the evening meeting of the Religious Education Department, at Ford Hall, when Dr. Dodson and Dr. Cope will speak.

Special attention may well be directed to the Alliance meeting in Tremont Temple Monday afternoon, when the general topic of "The Mobilization of Spiritual Forces" will be discussed by Miss Anna Bancroft, Rev. F. M. Eliot, Rev. F. R. Griffin, Rev. A. M. Rihbany and Dr. S. A. Eliot. One can almost now see the Temple crowded with eager listeners! The Sunday School afternoon meeting will also attract attention when the unusual topic of "The Use of Pageantry in Religious Education" will be presented, including scenes, under direction of Mrs. Eugene R. Shippen, illustrating dramatic movements in the history of liberalism.

The Sunday School Society announces that the Sunday School Institute at Andover, N. H., this summer will center upon the topic, "The Boy Problem," with Dr. Forbush as special leader. Inasmuch as the Star Island Institute must be given up, these meetings should receive an unusual impetus in interest and attendance. Star Island lovers will regret the lapse of those meetings; but owing to the uncertain plans of the U. S. Government regarding the Islands and the boat, the Directors thought best to give up all meetings this year.

Some interesting local items have come to hand. The Amherst Church is rejoicing in the leadership of Dr. and Mrs. Crooker. Renewed interest and many adherents from the Agricultural College are the result. Our Newburyport brethren have received from the late Wm. H. Swasey a legacy of $5,000, interest on which was immediately available and was applied to the Chapel preaching and work. In Salem and Peabody, the churches, our own especially to the front, are carrying on what has been termed by those well informed, a remarkable work among the large Greek colony. The paid welfare worker, herself a Greek, has free entrance into her countrymen's homes and is able to do much for them according to our liberal religious and social ideals. Our Gloucester church also is active in social ways, while the Lynn and Medford churches have made large contributions to the Service Pension Fund.

Rev. Samuel B. Nobbs, our New England Field Secretary, reports attending the Maine Unitarian Association meetings, where there was larger attendance than usual. One happy piece of business transacted there, that must have rejoiced our indefatigable Brother George F. Pratt, was the vote to assist in the erection of a church building at Sanford, Me. At the session of the Universalist and Unitarian Churches of Vermont at Brattleboro, Mr. Nobbs says, "One could meet ministers who are preaching and farming and succeeding in both." The secretary reports also that many churches are putting into operation the budget plan of finances, with increased efficiency, resources, interest and, sometimes, members.

Stirring days these in old New England, where the war fever is more pronounced than in some other sections of the country. Flag raisings, patriotic meetings, installing of State and National emblems in our churches, denunciations of pacifists, and here and there a stout denunciation of war as wrong and unjustifiable by some of our ministers, fill the air. The burning in effigy of Rev. Charles R. Joy, because of pacifist utterances and his later dismissal from his Protland, Me., church suggest the tensity of feeling—and also the days of intolerant anti-abolitionist passion. Utterances from men like Revs. Pinkham, Beals, Joy, and Doan (who has been in our territory) are seized upon by the press and turned for their own purposes. Surely our Unitarian ministry has some stalwart stuff in it yet! Five Unitarian ministers served on the Emergency Peace Committee of Massachusetts. Easy enough to go with the crowd. Yet it turns out that 62.4 per cent of those answering a systematic and impartial referendum of each congressional district of the state were opposed to the war and 59.9 per cent against conscription.

A vote of the Executive Board of the Woman's Alliance reads: "The Executive Board puts on record its sympathy with the forces that are working for the overthrow of tyranny and the establishment and strengthening of the principles of democracy and freedom. A time of grave crisis like the present emphasizes the need of caution lest we extend our hatred of policies and systems to the people who maintain them. We believe in the brotherhood of man." Amen! Pacifist or militarist can subscribe to that.

At a meeting on April 18 of about seventy Unitarian ministers at 25 Beacon Street, to consider what they might do, individually

and collectively, to help strengthen the moral and spiritual fibre of the people, a resolution, entered by your correspondent and backed by his four colleagues in Worcester, was passed:

Resolved, That we respectfully and urgently petition the Governor of this Commonwealth to recommend to the legislature that it enact a law prohibiting the manufacture and sale of intoxicating liquors within the limits of the state (save for mechanical and medicinal purposes) during the present war.

Resolved, That we respectfully and urgently petition the President of the United States to take whatever action may be necessary to prohibit the manufacture and sale of intoxicating liquors (save for mechanical and medicinal purposes) during the present war.

It was further resolved to cooperate as far as possible in the maintenance of Y. M. C. A. work among soldiers at the concentration camps and to encourage agriculture everywhere among our people.

The First Church of Roxbury has called Rev. Hanson of El Paso, Tex. Rev. H. R. Williams of New York has been invited to the pastorate in Concord, N. H. Rev. W. W. Peck has resigned at Winthrop, Mass., and Rev. S. S. Booth gives up the regular supply at Waverly, Mass. The Revere, Mass., church is holding afternoon services. Rev. F. M. Eliot, associate pastor at Cambridge, has received an invitation to our church in St. Paul, Minn. The Second Church in Salem, Mass., is preparing to celebrate its two hundredth anniversary in October. A "Quiet Day" was observed at Cambridge by Greater Boston ministers in April, Dr. Peabody preaching the sermon.

CHARLES PHELPS WELLMAN,
Worcester, Mass.

ANNIVERSARY WEEK, BOSTON, MAY 20-25, 1917.

PROGRAM.

(Unless otherwise designated, all meetings are open to the public.)

Sunday, May 20.

7:30 p. m.—The Anniversary Sermon in Symphony Hall. The entire hall will be open to the public at 6:45 for a devotional service conducted by the President of the Association and Rev. Augustus M. Lord, D. D., of Providence, R. I. The sermon will be preached by Rev. William L. Sullivan of New York City. Music by a volunteer choir of 200 voices under the direction of Mr. Francis W. Snow, organist of the Second Church, Boston.

Monday, May 21.

9:00 a. m.—Morning prayer in King's Chapel, the service conducted by Rev. Walter S. Swisher, of New London, Conn.

10:15 a. m—Annual meeting of the Ministerial Union in King's Chapel. Speaker, Rev. Richard W. Boynton, of Buffalo, N. Y.

11:30 a. m.—Public meeting of the Massachusetts Convention of Congregational Ministers in King's Chapel. Speakers, Rev. Abraham J. Muste, of Newtonville, Mass., and Rev. Sydney B. Snow, of Boston.

2:30 p. m.—Public meeting of The Alliance of Unitarian and Other Liberal Christian Women in Tremont Temple. Subject, "The Mobilization of Spiritual Forces." Devotional Service. Addresses by Miss Anna M. Bancroft, Rev. Frederick M. Eliot, Rev. Frederick R. Griffin, Rev. Abraham M. Rihbany, Rev. Samuel A. Eliot, D. D.

4:00 p. m.—Tenth annual meeting of the Unitarian Service Pension Society in Channing Hall.

5:00 p. m.—Vesper Service at the First Church, corner of Berkeley and Marlboro Streets. Rev. Maxwell Savage, of Lynn, Mass., in charge.

6:00 p. m.—Annual meeting and supper of the Guild of Parish Workers, in the vestry of the Arlington Street Church.

6:00 p. m.—Annual meeting of the National League of Unitarian Laymen at the Engineers' Club, corner Arlington Street and Commonwealth Avenue. Charles E. Ware, Esq., will preside, and the Secretary will make his annual report. Dinner at 6:30 p. m. Addresses by Rev. F. R. Griffin, of Montreal, Can., Dallas Lore Sharpe, of Hingham, Mass., and S. K. Ratcliffe, Esq., of Manchester, England. Tickets to the dinner at $1.50.

Tuesday, May 22.

9 00 a. m—Morning Prayer in King's Chapel, in commemoration of the ministers of the Unitarian Fellowship who have died during the year. Address by Rev. Christopher R. Eliot of Boston.

10:00 a. m.—Ninety-second annual meeting of the American Unitarian Association in Tremont Temple. Delegates and life members will be admitted by ticket to the floor. The galleries will be open to the public.

The morning session will begin with a devotional service, conducted by Rev. Charles Graves of Albany, N. Y. The meeting will be open for the introduction of resolutions and regular business.

10:15 a. m.—The Treasurer will present his Annual Statement, and the Secretary will make his Annual Report.

11:00 a. m.—Announcement of the plans of the General Conference. Rev. John Haynes Holmes, Chairman of the Council.

11:15 a. m.—Addresses on "Work in the Field," by Rev. Edmund H. Reeman of Trenton, N. J.; Rev. J. Morris Evans of Dayton, Ohio, and Rev. James A. Fairley of Jamaica Plain, Mass.

12:00 m.—President's Annual Address.

12:30 p. m.—Intermission.

2:30 p. m.—Annual Meeting of the American Unitarian Association [Continued]. Three fifteen-minute addresses on "Work Among the New Americans," Rev. Amandus H. Norman of Hanska, Minn., Rev. Filoteo A. Taglialetala of Boston, Rev. A. J. Jalkanen of Fitchburg, Mass.

3:30 p. m.—Report of the Nominating Committee. Henry D. Sharpe, Esq., of Providence, R. I., Chairman. Election of officers and directors.

3:45 p. m.—Report of Business Committee.

4:45-6:30 p. m.—Children's Mission to Children. Reception in Lorimer Hall, Tremont Temple. Rev. Eugene R. Shippen of Detroit, Mich., will speak briefly. Light refreshments served.

5:00 p. m.—Vesper service at the First Church. Rev. Adolph Rossbach, of East Boston, in charge.

8:00-10:00 p. m.—Reception at Horticultural Hall, under the auspices of the Hospitality Committee. Dr. and Mrs. Samuel A. Eliot and Miss Anna M. Bancroft will receive the delegates and guests. Music and light refreshments.

Wednesday, May 23.

9:00 a. m.—Morning prayer in King's Chapel, conducted by Rev. Addison Moore, D. D., of Schenectady, N. Y.

10:00 a. m.—Meeting of the Berry Street Conference in the Second Church. The address will be given by Rev. George R. Dodson, Ph. D., of St. Louis, Mo. Open to ministers only.

10:00 a. m.—Annual Business Meeting of The Alliance of Unitarian and Other Liberal Christian Women in the First Church. Annual reports, election of officers, other business, addresses.

12:30 p. m.—Luncheon and Annual Meeting of the Meadville Alumni Association at Bulfinch Place Church. Luncheon followed with addresses by Rev. Richard W. Boynton, Prof. Anna Garlin Spencer, and others, on "The Proposed Meadville House in Connection with the University of Chicago."

2:00 p. m.—Annual meeting of the Unitarian Temperance Society in the Arlington Street Church. Rev. Edgar S. Weirs will preside. Welcome by Rev. P. R. Frothingham, D. D.; Dr. Haven Emerson, Commissioner of Department of Health, New York City, and others.

3:00 p. m.—Informal reception and conference of Alliance workers at the Hotel Somerset, with brief addresses on subjects vital to Alliance work.

5:00 p. m.—Vesper service at the First Church. Rev. Charles F. Potter, of Marlborough, Mass., in charge.

6:00 p. m.—Unitarian Festival in Tr mont Temple. The Chairman of the Festival Committee, Mr. J. Randolph Coolidge, Jr., will present as the presiding officer of the evening Dr. Charles W. Eliot.

Thursday, May 24.

9:00 a. m.—Morning prayer in King's Chapel. The communion service will be conducted by Rev. Howard N. Brown, D. D., and Rev. Sydney B. Snow. Address by Rev. Sidney S. Robins, Ph. D., of Kingston, Mass.

10:00 a. m.—Graduation exercises of the Tuckerman School in Channing Hall. The address will be given by Rev. Earl M. Wilbur, D. D., President of the Pacific School for the Ministry, Berkeley, Cal.

10:00 a. m.—Business meeting of the Unitarian Fellowship for Social Justice in the Bulfinch Place Church.

10:00 a. m.—Annual meeting of the Unitarian Sunday School Society, Ford Hall. Service of Song, conducted by Rev. Palfrey Perkins of Weston, Mass. Prayer by Rev. George A. Mark of Roxbury, Mass.

10:15 a. m.—Reports of the Clerk and the Treasurer. Appointments of committees, election of officers, and general business.

11:00 a. m.—Conference in Channing Hall of Cheerful Letter Workers. Open to all who are interested.

PRESIDENT'S ADDRESS.

Address: "Suggestions from Experience," by Rev. John H. Lathrop of Brooklyn, N. Y.

Open Forum conducted by Rev. Henry T. Secrist of Meadville, Pa.

12:15 p. m.—Annual meeting and luncheon of the Association of Ministers' Wives in the Bulfinch Place Church. A brief social hour will be enjoyed immediately after luncheon in the parlor upstairs.

12:30 p. m. Intermission.

2:00 p. m.—Afternoon session, Ford Hall. Unfinished business. Address: "Neighborliness, the Creed of Community Drama," by Mr. Percy MacKaye. Address: "Pageantry as a Means of Teaching Unitarian History," by Mrs. Eugene R. Shippen. Pageant scenes from the History of Liberal Religion, given by groups of young people.

2:00 p. m.—Adjourned meeting of the Unitarian Fellowship for Social Justice.

3:00 p. m.—Conference of Post Office Mission Workers in Channing Hall.

5:00 p. m.—Vesper service at the First Church. Rev. Edward P. Daniels, of Wilton, N. H., in charge.

7:45 p. m.—Public meeting of the Department of Religious Education of the American Unitarian Association in the Arlington Street Church. Rev. Samuel A. Eliot, D. D., will preside. Devotional service conducted by Rev. P. R. Frothingham. Address: "The Ideal Foundations of Life," by Rev. George R. Dodson, Ph. D., of St. Louis, Mo. Address: "The Immediate Problem of Religious Education," by Rev. Henry F. Cope, D. D., Secretary of the Religious Education Association.

Friday, May 25.

9:00 a. m.—Morning prayer in King's Chapel. The service will be conducted by Rev. Howard R. Williams of Concord, N. H.

10:30 a. m.—Fourteenth annual meeting of the Unitarian Historical Society in King's Chapel. President Henry H. Edes will preside. Reports and election of officers. Speaker, Rev. Charles E. Park of Boston.

2:00 p. m.—Twenty-first annual business meeting of the Young People's Religious Union, in the First Parish Church, Cambridge, near Harvard Square, for reports, election of officers and conference. (Take Cambridge Subway to Harvard Square.) Address by Mr. Nelson J. Springer, of Meadville, Pa., on "Field Work for the Young People's Religious Union."

5:00 p. m.—Vesper service at the First Church. Rev. Otto Lyding, of Dorchester, Mass., in charge.

5:00-7:00 p. m.—Reception by the Boston and South Middlesex Federations to the officers of the Young People's Religious Union, in the parish house of the First Church, Cambridge. Supper will be served to the delegates.

7:30 p. m.—Twenty-first public meeting of the Young People's Religious Union in the First Parish Church, Cambridge. A service of consecration for young people, conducted by the President. Sermon by Rev. Adelbert L. Hudson of Quincy, Mass.

The fiftieth anniversary celebration of the Free Religious Association of America will take place on this day—morning, afternoon and evening. Program of its meetings may be had from Rev. George Grover Mills, Secretary, 120 Boylston St., Boston.

NEW BOOKS.

THE CREED OF EPICTETUS, *as contained in the Discourses, Manual, and Fragments, synthetically arranged and edited by Ulysses G. B. Pierce, Ph. D.* With an introductory study—*The Faith of a Stoic.* Boston, The Beacon Press. $1.25, net; by mail, $1.45.

We believe that this is better worth while even than *The Soul of the Bible.* For that most useful volume was at best but a masterly sifting of a literature very familiar to all of us, separating wheat from chaff, and by the same token winnowing the familiar from the less familiar. But here we have a selective mastery of the best of the production of a great world thinker not so familiar to most of us, in a form that is attractive and convenient. A worthy introduction gives a most excellent estimate of the work of Epictetus—searching, thoughtful, sympathetic, and fair-minded. Its closing paragraph fittingly sums it up:

"There are, without doubt, heights of speculation to which Epictetus is a stranger. Mazes of philosophical thought there are which he is utterly unable to penetrate. There are sublime experiences to which he cannot conduct us; as also there are spiritual graces that he knows not of. But on the open plain, and on the highway of everyday life, Epictetus knew well the more direct path."

Then comes a most valuable collection of significant passages—the Soul of Epictetus, may we say?—in which we see from many sides his spirit manifest in great thought and noble insight: "The Indwelling God," "The Path of Philosophy," "The Kingdom of the Will," "Learning and Doing," "The Philosopher and This World," "Rewards and Penalties," and "The Great Change" are the significant headings. A good bibliography and usable index conclude the volume.

SOURCES OF FAITH AND HOPE—A STUDY OF THE SOUL, *by Herbert H. Mott.* The American Unitarian Association. 75 cents net.

This book will doubtless prove its worth to more than one seeker after the light. It is a patient and industrious endeavor to set forth the meanings of life's mystery in terms of faith and trust. Some of its arguments may seem old-fashioned to some of us, and a certain unfamiliarity or perhaps rather lack of sympathy with modern prophets of philosophy will seem to some a mark of final inadequacy for the wrestling with these problems. We can, for instance, find little comfort ourselves in Mr. Mott's explanation of pain and evil. The solution of the riddle seems to us to lie some other way. But a fine atmosphere of spiritual sensibility and earnest devotion is manifest on every page, and an abundance of citations shows wide reading.

SONGS OF THE SOUL, *by Alexander Irvine Innes.* Boston, C. W. Thompson. 50c.

Hymn writing is one of the fine traditions of the Unitarian ministry, but for a minister to compose the music also is unusual. It is to be hoped that these hymns will have fair trial. They are simple, direct expressions of religious emotion. There is variety in theme and meter. At least some will find their way into future hymn books of the Church Universal. The range of mood is suggested by the opening stanzas of a few hymns:

"The coming of thy kingdom, Lord,
Depends on action, not on word:
'Twere better far I should be dumb
Than idly pray, 'Thy kingdom come.' "

"Restless ocean, life's great sea,
On thy heaving breast—
Rising, falling, endlessly,
Safely still I rest."

"Fear not, though the shades of Evil
Gather round like sudden night;

Though Injustice seem to triumph
In the darkness of the fight;
Though brave hearts be rent with anguish,
Watching stands the Eternal Right."

"Voice Eternal, Presence Holy!
To the listening ear
I speak thy greatest revelation,
'I am here!' "

FELLOWSHIP NOTICES.

Rev. Oswald E. Helsing, having satisfied the Committee on Fellowship for the Western States, is hereby commended to our ministers and churches. Certificate granted April 17, 1917. F. S. C. Wicks, Frank A. Gilmore, Ernest C. Smith.

Rev. Henry Andrews Schuder of Elkhorn, Wis., recently of the Congregational fellowship, is hereby commended to the ministers and churches of our fellowship for a probationary period of six months, ending October 17, 1917. F. S. C. Wicks, Frank A. Gilmore, Ernest C. Smith.

The New England Fellowship Committee has received from Rev. John Merrill Paige, formerly of the Universalist denomination, an application for the certificate of commendation issued by this committee. Charles T. Billings, Julian C. Jaynes, Harry Lutz, Sec., 91 Park St., Newton, Mass.

The New England Fellowship Committee has received from Rev. Thomas Montgomery Mark, of the Universalist denomination, an application for the certificate of commendation issued by this committee. Charles T. Billings, Julian C. Jaynes, Harry Lutz, Sec., 91 Park St., Newton, Mass.

SERIOUS CONDITION OF OHIO RURAL CHURCHES.

Recently there was held at the Ohio State University, Columbus, a Country Life Conference under the joint auspices of the Commission on the Church and Country Life of the Federal Council of the Churches of Christ in America and the Ohio Rural Life Association. About 250 men and women were in attendance, one-third being ministers. The report of the Ohio Survey was received with great interest. In many respects it was surprising and sensational.

The Survey shows that a majority of the rural churches in Ohio, serving a population of 1,750,000, are barely holding their own or are slowly dying. There are 6,000 of these churches, or one to every unit of 286 people. Meigsville Township is typical of many townships. It has nine churches for 846 people. None of these churches has a resident pastor. Nearly two-thirds of the 6,000 churches have no resident pastors. More than 5,000 are without the undivided services of a minister. More than 3,300 have one-third or less of a minister's service. Seven hundred have no minister at all.

No wonder the Ohio Survey provoked lengthy and, at times, heated discussion. The question of federation was immediately injected, and the demand insistently made that, as one lady put it, the "people higher up" get out of the way and stop blocking the efforts of rural communities who want to get together for the good of the "Kingdom."

Many requests for aid in federating churches are on file at the Columbus office of the Commission on Church and Country Life.

Hon. Gifford Pinchot is Chairman of the Commission. Rev. C. O. Gill is Secretary, and B. H. Darrow Assistant Secretary.

THE FIRST CHRISTIAN EFFICIENCY CONGRESS, PITTSBURGH, SEPTEMBER 24–27, 1917.

Definite announcement is made of the First Christian Efficiency Congress to be held in Pittsburgh, September 24–27, 1917.

The Congress will be conducted under the joint auspices of the Commission on Inter-Church Federations of the Federal Council of the Churches of Christ in America and the local committee appointed by the Pittsburgh Council of the Churches of Christ. It is estimated that six hundred to eight hundred delegates will be in attendance. It is expected that a book upon "Christian Efficiency Methods" will grow out of the Congress. Emphasis will be placed upon the kingdom of God as related to the entire community. The Congress is a recognition of the fact that the complete Christian program is possible only by cooperative effort. It will seek to release the best knowledge gained by the study of the plans which have worked successfully through the local Inter-Church Federations.

Stress will be laid upon the necessity of a Christian program worthy of the demands to be made upon organized Christianity under the new internationalism. The world has not yet learned how to live in permanent peace. It will not learn how so to live until international relations are Christianized.

Is there really a science of individual and federated church work? It is hoped that this question will receive at least a partial answer at the Pittsburgh Efficiency Congress.

If the High Powers should say, "We have nothing else for you here or hereafter," I think I should answer: "I make no claim. I would love to see those I have lost once more, who are in the blessed heavens; but if it is not to be so, I am still debtor for the untold blessing of my many years."

ROBERT COLLYER.

Western Unitarian Headquarters

The Western Unitarian Conference maintains offices at 105 South Dearborn St., Chicago, which are open daily from 9 a. m. to 5 p. m. (Saturdays 9 a. m. to 3 p. m.). All publications of the American Unitarian Association, including those of the Religious Education Department, and of Unity Publishing Committee, as well as all denominational periodicals, are kept on sale and for distribution.

REV. ERNEST C. SMITH, Secretary

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For the religion of the spirit, as distinguished from the religion of authority, whether of pope or book, of priest or synod. They accept "truth for authority, not authority for truth," and believe in the never ceasing revelation of God to man in all lands and ages.

For freedom of thought and word, believing that freedom and truth go ever hand in hand. Therefore they do not attempt to prescribe the belief of either their ministers or their laymen, nor do they fear diversity of opinion as incompatible with unity of spirit.

For the fuller realization of the divine in the universe and in the heart of man. They believe that God is Infinite Spirit, the source of all life and truth, and that something of the nature of God may be apprehended by study of humanity, and of the world about us.

For belief in the divine humanity of Jesus, because they hold that all souls are children of the Infinite Spirit, and that the divine sonship is a universal manifestation, not a unique phenomenon.

For civic reform, economic justice, and social regeneration, believing that the mission of the church is now and here to establish the divine commonwealth of love and peace on earth.

For eternal life—not merely another life of blissful ease, which we shall discover beyond the grave; but life which already lays hold upon immortality because it is even now in harmony with God's divine order.